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VOLUME LVII.

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NUMBER 16.

PRAYER FOR LIGHT.

BY REV. WATSON W. SMITH.

THE PRAYER.
Let there be light, O God, in me,
My darkened heart illumine!
Let Thy righteous word expel
This night of sinful gloom.

This goodly world I know is fair,
And yet my eye's too blind
To see the glory of the day,
Or read Thy perfect mind.

Some beam now lost, more bright than all!
Seems to leave all in night,
And sky, and star, and sun, and day,
I search in vain for light.

O God of light, Thou art the light;
My soul cries out for Thee;
O speak again that high behest,
Thy light my joy will be.

THE ANSWER.

blessed Christ, Thor art the light;

Full in Thy glorious face

God sends the missing beam for me,

He floods my heart with grace.

He who from deepest midnight sent

The beams that clothe the sun,

Commands a glory bright far,

And now my heaven's begun.

All things now shine with splendor new,

I read the sign aright;

And I can see His work is good.

How He has purged my sight.

THE SEMI-MILLENNIUM OF WICKLIFFE'S BIBLE.

BY REV. D. DORCHESTER, D. D.

Reaching, as we do, this year, the semi-millennium anniversary of the first complete translation of the Bible into the English language, we joyfully recognize that grand consummation, as one of the great waymarks of the Church's progress. John Wickliffe, the John the Baptist of the Reformation, the redoubtable champion of the Bible for the people when it had no other advocate, the bold reformer who stood forth single-handed in the field long before any other reformers of Rome were born, set in motion the ball of the Reformation, whose momentum Luther accelerated, and the scope of whose movement the Wesleys deepened and widened.

Born in England, in 1324, amid the murky vapors of the Middle Ages, for many years a professor in the University of Oxford, a man of extensive learning, of independent and original thought, of lofty and resolute spirit, he could not rest short of the original source of truth, applied himself diligently to the work of translating it into his native tongue for the benefit of the English people, and five hundred years ago the present year, completed the great task — one of the most memorable events in the history of English Christianity — a work which in this semi-millennium anniversary year is supplemented by the completion of another revision of the English Bible.

Seven great events mark distinct epochs in the history of the Bible: The giving of the Law on Mount Sinai, b. c. 1491; the compilation of the Hebrew Bible by Ezra, b. c. 450; the Septuagint version, b. c. 287; the Vulgate version, about A. D. 400; Wickliffe's version, A. D. 1380; King James' version, 1611; and the newly-revised English version, completed probably the present year.

Each of these dates has marked an era of more rapid and widely-extended progress of God's kingdom. The Pentateuch, for nearly fifteen hundred years, was the basis of the national life and order of a people, who though numerically small, acted a leading part in the earlier religious movements of the world. The work of Ezra brought into consistent unity and permanence the fragmentary revelations of a long dispensation, for the benefit of after ages. The Septuagint invested the Hebrew Scriptures in a language the most perfect and beautiful ever written or spoken, and introduced them into the widely-extended realm of letters, during the great centuries of ancient classical culture. The Vulgate, appearing simultaneously with the conquest of the old world by Christianity, conveyed the Sacred Volume to the numerous rising nations of northern, western and southern Europe, among whom the Latin tongue for centuries was the current medium of communication. Wickliffe's version introduced the divine Word into the vernacular of a young nation just coming into prominence, and destined to act a leading part in the most active era of progress the world has ever seen. In King James' version, completed near the close of

a period of extended papal colonization, and at the opening of the period of Protestant colonization in the new world, the Bible has become the corner-stone of numerous new Christian States, in both hemispheres, the impulse and purifier of our civilization, and the inspiration of the great world-wide evangelizing movements which are the crowning glory of our age. And may we not confidently anticipate for the revised version now nearly completed, in this age of steamships, railroads, telegraphs, telephones, and electric light, a glorious providential mission in connection with the advancement of the divine kingdom, demonstrating anew the wonderful possibilities of the Word of God: that it can live and work with increasing power in all the languages of the successive ages; that it not only satisfies the advancing necessities of the world, but also leads the column of progress; that each new verbal investiture, notwithstanding outward diversities, is both a symbol and a factor of an increasing spiritual unity, bringing the common heart of Christendom nearer to the core of truth — a fresh illustration of the two eternal facts, that God's kingdom is unchanged amid changes, and is capable of perpetual rejuvenescence.

One hundred and twenty years ago, in a room in Geneva, Voltaire boastingly said, "Before the beginning of the nineteenth century, Christianity will have disappeared from the earth." Since that time the very room where these vain words were uttered has been used as a Bible Depository; and Christianity has won the greatest, the widest, and the most glorious triumphs of her whole history. Of all the periods of religious history, the most wonderful is that included in the last seventy-six years, since the organization of the British and Foreign Bible Society in 1804 — sometimes called the era of Bible Societies — but, more comprehensively, the era of evangelizing agencies. Numerous data collected at the opening of this century show that large portions of professedly Protestant countries were without copies of the sacred Scriptures, and that they could be obtained only with great difficulty and at great cost. On the continent of Europe, in Lithuania, among 32,800 families, not a Bible could be found; in Holland one-half of the population was destitute; in Poland a Bible could scarcely be obtained at any price; in the district of Dorpat, in a population of 106,000, not 200 New Testaments could be found, and there were Christian pastors who did not possess the Bible in the dialects in which they preached; in Iceland, in a population of 50,000, of whom almost all could read, not more than forty or fifty copies of the Bible existed; in the United States no Bible was published until the close of the Revolution; the pagan world was wholly destitute, and in papal countries it did not exist in the dialects of the people.

There are libraries in which are to be found copies of every edition of the Bible ever printed; and it is clear that, in the 345 years from the printing of the first Bible in 1460 down to 1804, there were probably not more than two and a half millions of Bibles printed in all the world — a far greater number, probably, than were in the hands of mankind during the thirty centuries from Moses to Luther. But since 1804, 154,000,000 copies, in whole or in part, of the Word of God have been scattered abroad in three-quarters of a century, more than sixty times as many as existed in all the previous thirty-three centuries, since the Law was given on Mt. Sinai.

At the beginning of this century the Bible existed in the languages of one-fourth of the earth's population; now it exists in the languages of about four-fifths of the inhabitants of the world — in 250 languages and dialects, 39 of which had no written form until Protestant missionaries created it. Such has been the accelerated progress, in our times, in supplying the unevangelized world with Scriptural knowledge. "How blessed are our eyes, which see the things which we see!" Let us, in thanks-giving to God, devote ourselves more than ever to the work of this great advancing era.

In closing, we call attention to the fact that we understand it is the pur-

pose of the American Bible Society, some time in the month of December, to commemorate, in an appropriate manner, the great semi-millennial anniversary to which we have referred; and that some of the local Bible societies in our State are making similar arrangements. It is hoped that these occasions will inspire to larger and more liberal efforts for the spread of God's Word.

A SCRAP OF TALK ON THE CARS.

BY MRS. ANNIE A. PRESTON.

We made a close connection with the Fitchburg railroad at Greenfield, and found seats directly in front of two gentlemen from the West who had just come through the wonderful Hoosac tunnel, on their way to Boston. They were talking about a mutual acquaintance, the former pastor of a certain church in New England, who, not long after resigning his sacred office, had become involved in pecuniary difficulties and domestic troublous.

"I heard that man preach a year ago at a large religious meeting in —," said the older of the two gentlemen, who was from Chicago. "Up to that time I had known but little about him, but on that occasion I made up my mind, from the drift of his discourse, as well as a sort of nervousness in manner, that he had already begun to work on a 'loose pulley,' and that he was slipping away from his best work."

"Not long afterwards, I heard that he had resigned the calling to which he had been solemnly ordained, that of a Christian pastor, and severed his connection with the denomination to which he had belonged, in order to take up a special work in what he considered to be a broader field, and where it would be natural to suppose he would enjoy far greater emolument and popularity.

"It subsequently appeared that the man had, at first, been inveigled into the declination of his pastorate by the glittering representations of a bosom friend as to greater success and usefulness in store for him in another direction. Then the man began to scheme for himself, and to-day he is a disappointed, sad, afflicted ex-pastor. He has, in a comparatively short time, bitterly regretted the false step he took, and has confessed in private that he went against his conscience and sinned against God."

"Such a course always brings grief. To illustrate further, I have a bit of experience of my own to give you: As you knew, my business for a time was establishing and superintending agencies in canvassing for books and periodicals. I found myself during those who had called upon me failed in six months' time. Had I embarked in his enterprise, I should have lost my pleasant little home. Since then I have always thought of my wife's words as I started out that morning: 'If you are faithful in serving the Lord, He will not let you come to want.'

LETTER FROM NEW YORK.

BY REV. R. WHEATLEY.

On Wednesday, April 7, the New

York Conference closed a long and interesting session, over which Bishop Wiley presided with great urbanity and fairness.

Dr. Newman, in whose church — the Central, in Seventh Avenue — the Conference was held, made complete and most satisfactory arrangements for the entertainment and comfort of the preachers and of the members of the Lay Electoral Conference. Mrs. Newman's popularity is not second to that of her husband. Indeed, if a story told by himself in Conference be an accurate index of the relative amount of that coveted quality possessed by each, it is superior. In Washington some one spoke of Dr. Newman. "Who is he?" was the inquiring reply.

"Why, Mrs. Newman's husband!" Judging from the high eulogiums bestowed on her by the eloquent Mrs. Skidmore at the anniversary of the Woman's Foreign Missionary Society, she is quite as popular with her own sex as with her husband's. She is certainly abundant in labors, and foremost in every good word and work.

When in India her attention was attracted by that class of women, "the most forlorn in the world," who are helpless, homeless, and hopeless; repudiated by their husbands because childless; sold into slavery, and really unhelpable by the mission-

aries. What they are morally may be inferred from the fact that they are without caste, and from the further fact that they are friendless.

What such women become in our great cities is too well known to the policeman and to the philanthropist. To admit such into a missionary house or school as inmates would be to put success in this undertaking beyond possibility. In India, as in America, depraved humanity is always prompt to think and say the worst of the Christian minister. What then? Are these Marys for whom Christ died, to perish without hope? "Nay, verily," said Mrs. N.

"Why not build a home for them?" "True; why not? But where is the money to come from?" She undertook to raise it. The "Home" would cost from \$900 to \$1,000. She has raised \$1,300 — \$500 by the sale of her unique and valuable missionary tractates; \$530 by lectures, illustrated by photographic slides; and also \$270 in other ways. Now

A church membership of one and three-quarters millions supervised by earnest, godly general superintendents, who always seek its growth in godliness and in all knowledge, should not be without such a periodical. It will pay in dollars, and pay in gracious results.

NEW YORK EAST CONFERENCE.

The New York East Conference has just closed one of the most brilliant sessions in its history, and when the old anti-slavery times are remembered, that is saying a good deal. Twenty-five years ago the sterling qualities of our Conference debates were known everywhere in American Methodism. We had mighty men on the floor of the Conference in those days, and when the most of those kingly men had passed away, we began to fear that the days of our Conference power had passed; but this session has proved that large questions, freighted with interest, can be handled among us with much of the old ability and fire. Of course there is a class of men that never appreciate a debate in a Methodist Conference, and those sort of people try to affect great indifference, if not contempt, for preachers who "waste the time," as they call it, in Conference speeches; and hence in various quarters this historic old Conference has a reputation as being a kind of an immense debating club, and quite boisterous and ill-behaved at that. Indeed, last week, when the New York Conference fell into an unseemly row for an hour, a venerable member so far forgot his manners as to say, "Mr. President, really sir, I thought I was in the New York Conference, but it must be the New York East," for which impertinence he instantly received a sharp rap on the knuckles from that sweet-spirited member of our body, Dr. Curry, who happened to be present.

The question that aroused the Conference at this session was the removal of the time limitation on the appointments of the preachers. The management of the case on the part of those who favored the removal of limitation had been committed to Rev. Dr. Sims, the popular pastor of the Summerfield Church in Brooklyn, where the Conference held its session, and he managed the presentation of the subject with large ability, and failed, so far as he did fail, only because the Conference is perhaps one of the most conservative Conferences in the denomination on all questions of Methodist polity. Dr. Sims is the very embodiment of courtesy, very much such a speaker as the late Rev. John Kennedy, who at his best was one of the most courtly debaters in Methodism. Moreover, he has a profound conviction that the time has come when our ministers should be permitted to stay at the churches as long as the churches wish them to stay, and as long as they are doing grand and successful work, and especially he thinks that the demands of our work in the large cities call for such a modification of the itinerancy. In presenting the subject, he would make an excellent bishop; but in case that should not be done, he would be none the less fit for the missionary secretariat. Methodism has a superabundance of able and rounded men just now. Dr. Reid would seem to be indispensable to the Missionary Society — sole survivor as he is of the three appointed eight years ago. Drs. Butler, Newman, etc., would make admirable associates.

Speaking of bishops, President Foss is regarded as most likely to receive that uncoveted, unsought honor. He leads the delegation, and Dr. Newman comes next. Two bishops from one Conference may or may not be too many in the estimation of the General Conference.

PERIODICALS.

The New York Conference paid the tribute of merited praise to the editors of our several denominational publications. They do not want to see the *National Repository* die — even if the able and accomplished Dr. Curry does leave it. They would be glad to see it live and prosper under the name of the *Methodist Magazine*. Why not? Methodism is not under the necessity of apologizing for her existence. She is most attractive when most aggressive; most courted when curtest and most confident. The greatest denominational force among the American churches, she ought to speak out on all questions from her distinctive stand-point of Scriptural holiness, and in harmony with her mission to spread it throughout the world. Such a magazine would pay. What has become of the 35,000 subscribers to the old *Ladies' Repository*? Bishop Wiley enjoyed the support of so many — more or less. Would they not as readily, and more readily, support a *Methodist Magazine*, and especially if the contents were more varied and abundant? Who would answer the purpose of a missionary magazine to a great extent, and might also express the multitudinous needs, the methods of supply, and the joyous progress of Methodism? That the philosophy of life of society and of government, that can be thus horribly epitomized, should nevertheless have seized hold of so many minds, and especially of persons among the comparatively educated classes, as is the case at the present time in Russia, is a fact of which the students of the science of society — such as we all ought to be — may well seek earnestly to find the true explanation. — *Advance*.

Here is a concise definition of Nihilism, as given by one of its apostles: "Take the earth and heaven, Church and State, take kings and Deity, and spit on them that are our doctrinaires." That a philosophy of life of society and of government, that can be thus horribly epitomized, should nevertheless have seized hold of so many minds, and especially of persons among the comparatively educated classes, as is the case at the present time in Russia, is a fact of which the students of the science of society — such as we all ought to be — may well seek earnestly to find the true explanation. — *Advance*.

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could have made out the ticket more easily. We have the timber in this Conference out of which great men are made. Twenty-five of our men at Cincinnati would make things lively in the grand council; but shut up to only six, we were embarrassed not a little; and yet without a single caucus, and I judge with hardly any log-rolling or special contrivance, five of the delegates were elected on the first ballot, and four out of the five were very respectable persons and will do yoeman's work at Cincinnati. Of course, that juvenile patriarch, Rev. Dr. Curry, received the largest vote and leads the delegation. He had 193 votes out of 220, and the announcement of his victory produced a scene altogether unparalleled among us. The immense audience which crowded the large church united in such applause, such clapping of hands and waving of handkerchiefs, as amounted to a grand ovation. It probably was the proudest moment in the life of Daniel Curry, and being called upon for a response, he blushed like a young girl, but soon mastered himself and the situation. I think that if the venerable Doctor does not succeed in recovering his old position as the editor of the *Christian Advocate*, this ovation from his own Conference will be quite a compensation for the failure.

The next successful candidate was Dr. Buckley, who received 170 votes, and was hailed with an enthusiasm only next below Dr. Curry. Brother Buckley has tightened his hold on this Conference very much of late. His manners among his brethren have been softened by experience, and he generally has his own way among us. Tenderness is not his noticeable excellence even now, but his sharpness of statement, his quickness of repartee, and his general ability as a man of affairs and management, put him in the very front rank of our men. It is rumored about that the General Conference may take him out of the pastorate. At one of the most important sessions this year he was put in the chair by the Bishop and made a great success of it. Would not he be kind of queer if in the whirl of things should be made a Bishop? Perhaps it might be said of him, what Bishop Ames once said of Dr. Curry, who was named as a suitable person out of whom to make a Bishop. "The Church might go farther and fare worse."

One of the delegates elect will be an entirely new man in the General Conference — Rev. L. S. Weed, D. D. Dr. Weed is a genuine Methodist pastor. For thirty years he has held his position with uniform success, and some of the best churches constantly ask for him. He takes a pretty active part in the Conference business, and is influential in shaping our affairs. He has been just appointed pastor of the old John Street Church in New York, the endowment of which he has been partly instrumental in securing, and which he now intends to complete.

One of the reformers of the Conference is Rev. Joseph Pullman — an Irish gentleman hardly yet in middle life, and destined to a strong position in the denomination. He is a pleasant-faced man, with earnest convictions and plausible manners, always appearing to the best advantage when somebody strikes him, and full of the opinion that occasional changes in Methodist policy are not to be deprecated. I think that it was a little remarkable that he did not favor an extension of the term of pastoral service; but an elective presiding eldership and the widening of the powers of the annual Conferences, and almost anything else that would popularize our government, are favorite ideas with him. Thirty-six of the members wanted to send him to the General Conference, and I guess next time a majority of the members will want to do so. Bishop Bowman presided at the Conference to its entire satisfaction. He did not lose his

Miscellaneous.

DANGERS BESETTING METHODISM.

V.

BY REV. W. S. JONES.

Another reason assigned is, that the wife and family of the minister are subjected to unnecessary inconvenience and expense. This is a secondary consideration, even if there is any force in it. The chief duty of the minister is to preach, his chief care should be the welfare of the church. Unnecessary sacrifice to his family, however, is needless. Is this entailed by limitation? What are the sacrifices to which a preacher's family have to submit? Is it of respectability? Nay, all are honored by it. Is it of ease, of pleasure, of worldly emolument? If this were true — which we doubt in the majority of cases — it would still remain a fact, that ease, pleasure and worldly emolument are no part of a preacher's legacy. His work and its sphere offer no inducements to worldliness, if rightly attended to; yet it gives a higher pleasure, and secures a delight that far transcends the highest worldly good. If the wife and children are discommoded, she knew what was before her, and with ill grace can she complain after determining herself that she would become an itinerant's wife. No womanly woman would, for a moment, complain, and thus embitter her husband's toll with needless wormwood and gall. But for whose special benefit is this plea made? For those working on the outskirts of society, away on the frontiers? for those whose charges are scattered, and few, and poor? If it was for them, it would gain a hearing and awaken response; but it is not for these. It is for those enjoying the comforts, the pleasures, the advantages of city life; those for whom intellectual banquets are spread, and social refinement is offered; for whose children scholastic privileges of the highest order are provided. It is for those whose husbands obtain the best remuneration for their services; for those many of whom if they belonged to other spheres of life would move on an average as often, if not oftener than they now move. Certainly, complaint from such a quarter comes with ill grace, and is little heeded. If partaking, as they should, of the Methodist spirit, they will rejoice in the itinerary, and while sharing its toils and rubs and sacrifices, will find ample compensation in the wider range for usefulness it affords them.

Again, it is objected that a limited itinerary prevents the Methodist minister from taking that high social standing which ministers of other denominations obtain. He is not found on school committees and others pertaining to local civil and worldly interests. He is not regarded by the reformatory and benevolent organizations. He is placed at a decided disadvantage because he is a new man, or because he is soon going away. Pastors of other churches though the average length of their pastorate may be longer than his, take the lead, either ignoring him altogether, or assigning him some subordinate place. What if all this is true? Is it real loss to a minister that he is not called upon to meddle in these affairs? I trow not. His calling is of a higher character, and by so much as he intermeddles with civil legislation, or commercial things, he lowers his office and lessens his influence for good. Offices of civil trust offer remuneration and secure party influence, but it is done at the risk of losing power as a minister. However unselfish his spirit and design, he will necessarily be misunderstood by some and suspected and misrepresented by others. Over such he will lose the power he might otherwise have gained and retained. As to financial loss, such loss can be sustained only by the legitimate workings of the itinerant plan.

The man who complains of this, at once impeaches the system and confesses to a most selfish and illiberal spirit — a spirit that would always be willing for his brother to have the lesser salary, and suffer in respect all the inconveniences and sacrifice, while he enjoys the benefit of the smaller remuneration. Such are the features and results to inevitably accrue from the removal of the limitation. They are to favor a class of appointments; they are to form a caste among ministers; they are to produce a widespread discontent and discord among the churches; they are to practically destroy the authority of the bishops; they are to put the appointing power in the hands of the quarterly conference; they are to terminate the itinerary; they are to annihilate Methodism. With such issues at stake we trust the day will never come when the limitation clause will be removed.

3. The next danger besetting Methodism is the undue growth and preponderance of the democratic spirit in the church. The people are absorbing all the power except in the legislation of the General and Annual Conferences. The preachers have the power of making laws and preaching; the people assume the authority of neglecting the laws and controlling the preachers. This independence and preponderance of the people's power is working evil to the church. We do not wish the people to be priest-ridden; we do not wish the preachers to be people-ridden. Both are evils, but the latter, in our opinion, is the worse of the two. A priest-ridden people will ultimately assert its might, and rise to independence and liberty; a people-ridden ministry will fall crushed, enslaved and ruined. Germany rose in its might to shake off the incubus of Roman Catholicism. The priesthood of France, driven from their homes, their parishes, and their benefices by the merciless onslaughts of maddened revenge and uncontrolled violence, left France a prey to the anarchy of an infuriated mob and the speculations of infidel philosophy. From this evil she has not yet recovered. Her senate, her forum, her halls of science and literature are still the lurking-places of unbelief and

From this decision Dr. Thayer gave notice that he took an appeal to the ensuing General Conference.

On motion, Miss Oliver was requested to give an address to the Conference, stating the several reasons prompting her to seek such official ordination; and in an address commanding continued approbation and applause, she held her audience with rapt interest and evidently intense sympathy, and at the close of her remarks Rev. G. Whitaker offered the following resolution, which was adopted by a large majority: —

Resolved, That our delegates to the next General Conference be and are hereby instructed to use their influence to remove all distinctions of sex in the offices and ordination of our ministry.

GEORGE WHITAKER,
L. R. BATES,
J. H. TWOMEY.

In my judgment the law of the church does not authorise the ordination of women, therefore I am not at liberty to submit to the motion of the Conference the motion to elect women to orders.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, APRIL 15, 1880.

The chief discussions in the late Conferences have not turned so much upon the presiding elder question — except in the New England Conference — as upon that of the extension of the pastoral term. In several of these bodies, extended and very able debates occurred upon the latter subject. Singularly enough, a very moderate affirmative resolution of this character passed the New England Conference without awakening a word of discussion. The final result in other cases was the passage of a similar resolution, favoring such a modification of the rule as will meet the exceptional cases which now, from time to time, greatly perplex the cabinet and embarrass its action. The clearest and strongest argument which we have read in favor of the expediency of an extension of the time to limit of five or seven years, is one contributed by Dr. G. R. Crooks to the columns of the *Independent* of last week.

The appointments of the late New England Conference were made with excellent judgment. The chief embarrassments arose from previous arrangements, but there was more general satisfaction than usual on the whole. A few faces fell as the sentences dropped from the lips of the Bishop; but the great body looked hopeful, some lips moved in prayer, and all started out for the new year with God's blessing to secure a gracious harvest of good during the coming pastoral term. We saw a minister's wife or two shed a tear. God bless them! The strain upon their physical and moral strength is severe. A woman's heart clings to old friends and the dear home of a few years, and her eye swins as she looks out into the unknown and uncertain future. She soon recovers her faith, however, and turns only the sunny side of her face to her husband — the side which has just caught a new smile from the Master in answer to prayer. God bless these brave and consecrated wives!

The agony of a national election is a short, though excited and bitter, one in England. Ours began six months ago, and will continue until next fall. Our British brethren completed theirs in less than a month after its announcement. The results have surprised both friends and foes. The *Times*, which is usually well nigh infallible as an indicator of public and political sentiment, was confident that Earl Beaconsfield, by the skill he had shown in the selection of the time for a new election, had insured a Conservative victory, and few of the Liberal leaders spoke with much assurance of success. The remarkable triumph of the latter party is a signal tribute to the masterly forensic power of the great parliamentary orator and his ability to touch and awaken the moral sensibilities of the nation, even when great selfish interests seem to be opposed to his so-called "sentimental" opinions. It is a triumph for Gladstone. It is a victory of mind over matter, of reason over power, of justice over selfish aggrandizement, of righteousness over ambition. It calls a pause in the late aggressive movements of England in Europe, Asia and Africa, gives an opportunity for the counsels of peace and Christian forbearance to be heard, and puts an end to the oppressive expenditures of war.

It is a singular and significant intimation of the limited progress which the temperance movement has made in Great Britain, to find Mr. Bright, the great Quaker reformer, in a public electioneering address, assuring the managers of the immense beer and liquor interests that they have nothing to fear in the return to power of the Liberal party, and that they are foolish to expend their money to prevent such a result. But even his guarantee will not calm the anxiety of the wealthy brewers, whose opposition and freely scattered money was a chief occasion of the removal of Gladstone and his administration from power and the election of Beaconsfield. Beer is even more potent in England than whiskey in the United States. The Liberal government, without the great Premier in office, may possibly be less vigorous in moral reforms than its predecessor before the present conservative rule. But intemperance is a more formidable foe to the financial and moral prosperity of

England than even the external and expensive wars which have been undertaken in later years. We hope excellent John Bright will have his practical eyes opened to see this ere long.

The national government is periled by the immense patronage wielded by the ruling administration. The pressure for office and its emoluments is too powerful for average patriotism or virtue. Our great Church is exposed to the same serious and demoralizing strain upon its piety and consecration. Its numerous well-paid and honorable official positions are tempting prizes in the eyes of ambitious men. The state of "partial sanctification" in which the body of Christian ministers are satisfied to remain, is far from being proof against these dazzling rewards of earnest endeavor. With the approach of their quadrennial distribution there is apparent an eager exhibition of faith in the New Testament sentences — "Ask ye shall receive, seek ye shall find, knock and it shall be opened unto you." Not a few will see to it that there is no failure in the pronounced use of these means. Some will be disappointed — happily for themselves and for the Church.

A brother wishes us to explain what we meant by the expression, used a week or two since — a man should not preach if he can help it. It was simply another form (and one to arrest attention) of the utterance of the admitted truth with us, that every true minister is called of God; that we enter the ministry not because we have intellectual adaptations, a taste for it, or are shut out of other employments by certain physical disabilities, but because an unmistakable intimation has come to us of the divine mission entrusted to us, bearing a "Woe is me," if we fail to accept and obey it. Unless a man is thus profoundly impressed with this heavenly call, he will be restive, unstable, uncomfortable, tempted, unfruitful, unwilling to bear its burdens and meet its sacrifices, as an ambassador of Christ to a gainsaying world. This one solemn and sublime thought — God has sent me to do this work — is a mighty inspiration both in hours of success and of depression.

MUTUAL SACRIFICE AND LOYALTY.

It is idle to expect to secure all the best features of Congregationalism and Methodism in one ecclesiastical polity. A settled and an itinerant ministry are the absolute opposites of each other. Both have their attractive features and their special elements of efficiency. The experiment of a century, with all its social changes and intellectual progress, has demonstrated the singular effectiveness of an itinerant system in securing constant work for its ministry and an unbroken supply for its pulpits. It has also shown itself to be the most successful form of aggressive evangelism, and an admirable plan for bestowing upon churches a broad religious nurture.

This system requires a mutual surrender of what may be called personal rights for a common and superior good. The minister, in the spirit of the itinerant polity, yields his privilege of making his own choice of pulpits and the people theirs of selecting their pastor. A cabinet as nearly disinterested as one composed of human beings can be supposed to be, is constituted to act as a bureau of exchange between the ministry and the churches. Neither the Bishop nor his advisers have any interest at stake save to accomplish the highest possible service for the Church and the ministry at the smallest possible sacrifices on the part of both.

As it is the desire to meet to the utmost extent the wishes both of the people and of the preachers, a custom has gradually been permitted to grow up, which now threatens, more than anything else which has been developed of late, to peril both the efficiency and the existence of the system. It is naturally inferred that a mutual choice and satisfaction in the beginning of a pastoral term will contribute to its success, although experience is far from justifying the assumption that the opposite condition will result in a failure. A casual hearing of a minister at some service calling out his highest abilities has often been the occasion of a peremptory desire of a church to secure his services, when the better knowledge and observation of the cabinet have prophesied the early disappointment which is apt to occur under such circumstances. But this is now the confirmed practice of a large portion of the chief churches, to look around among the ministers months before the Conference is held, to determine by vote of the official board upon a certain minister, to correspond with him and secure his acceptance of the pastorate upon an agreed salary, the presiding elder being consulted, at least, so far as to intimate to him the facts in the case, and to insist upon the removal of Gladstone and his administration from power and the election of Beaconsfield. Beer is even more potent in England than whiskey in the United States. The Liberal government, without the great Premier in office, may possibly be less vigorous in moral reforms than its predecessor before the present conservative rule. But intemperance is a more formidable foe to the financial and moral prosperity of

barrassed condition of the finances of many churches has made them more sensitive on the pastoral question, and more anxious to secure a certain quality of talent in the pulpit in order to aid in relieving the church property from embarrassment. Where this talent is not supposed to be found in the circle of their acquaintance with the ministry, the churches turn their eyes outside the Conference and seek for the coveted ability.

Now, there cannot be the slightest objection to the gratifying of these churches. It is the one purpose of the system to give, as far as possible, every church, all the time, the best practicable gift for its education. But it must not be forgotten that a mutual sacrifice is to be made. There must be an honorable Christian unselfishness on both sides, or the strain will become impossible to be borne. The ministers must be willing to submit to the indications of Providence as disclosed to those whose work is to survey the whole field and secure the best possible opportunity for every pastoral gift. There will be occasions where it is important for his services to be bestowed upon churches with limited pecuniary abilities. He must often humble himself to accept what might be esteemed a lower grade of appointments than his talents and previous success seemed to indicate. With a true and heroic spirit of Christ-like sacrifice, he will cheerfully submit to this necessary incident of the itinerant polity.

But there is another party that must be willing to make corresponding sacrifices. The pressure must not be permitted to rest upon the preacher alone. Average human sensibility, even when graciously soothed, becomes too irritable for endurance at times. If the churches are at an early hour thus to supply themselves, whatever may be the effect of their course upon the preachers; if they are to insist, at all hazard, upon their choice, and seek, irrespective of Conference limits, for the gift they desire, the result will bring a strain upon the itinerant polity that will certainly threaten its perpetuity. It happens, after these choices have been made (often determined by the most unsatisfactory and unreliable intimations), that a body of the most intelligent, devout and able of our ministers is left unasked for. There are two painful results that inevitably follow. These men are sensitive, and above all the little tricks of the profession. They see, as the year approaches its close, that their services are not in demand; that they must seek where they are not asked for; and that the appointments they ought to be invited to fill are all occupied. Now the influence of such a condition of things is depressing in the extreme. It crushes the courage, and affects seriously the health, disposing the sensitive sufferer to look to an early retirement from the work, or really bringing him down prematurely to superannuation and death. Our hearts bleed for these high-minded men, and their families suffering in common with them. The number of this class is liable to increase annually, as long as this plan of anticipating Conference, in the individual choice of preachers by the local churches, continues. The other result is the entire sacrifice of one of the chief objects of the itinerancy — the securing a wide and wise observation and experience in the distribution of the ministry. The cabinet cannot do the best thing, in their own judgment, for either ministers or churches. The work has been so arranged by these mutual contracts, that the wisdom of the presiding elder is rendered of no avail in these cases, and his best judgment in regard to the men remaining unasked cannot be carried out because the churches for which they are evidently adapted have already supplied themselves with other men.

Our ministers and members are loyal; but when such a system as is now practiced prevails, they feel that each one must take care of himself or his church, or disappointment will follow. It makes the sacrifices of the system infinitely more severe, without securing any adequate benefits. A mutual and honorable acquisition in the annual exchanges, as arranged by the constituted authorities, would in the long run give the highest satisfaction, the greatest success, and occasion the least personal suffering and disappointment among the churches.

PRACTICAL PRAYER FOR THE HOUR.

It is an accepted theory with Christians that God cares for the general interests of the world both in Church and State; that their movements, their important crises, changes of rulers, peculiar perils, are matters of deep interest to Him, and are as truly under His complete control as are the life and destiny of individuals. There is reason to fear that this theory is shelved at the legislature and elections is at hand. In this General Conference very grave and important interests are at stake,

Jewish history, forming so large a part of our sacred Book, furnishes as clear and minute testimony that God deals with nations and that His Church is in His hand, as the Gospels do of the Christ and His interest in individual sinners. In our theory the doctrine of providence embraces great things and small. David's declaration goes unchallenged that "promotion cometh neither from the east nor from the west nor from the south. But God is Judge; He putteth down the doctrine hold in the heart of the Church a deep, universal and practical place?

The theory of prayer that obtains as yet with the very large majority of Christian people, is that it is as efficacious in securing divine interference and direction for shaping the destiny of organized bodies of men in Church and State, as in individual affairs. Whatever bright and blasting modern skepticism and philosophical theories have brought to prayer, no more paralyze its practical value in the one case than in the other. Abraham's prayer for Sodom, Moses' prayer for Israel, were as mighty as those of the Syrophenician woman and the thief on the cross. The early history of New England shows that the people believed in the divine superintendence of public affairs with a practical and every-day faith. Their resort to prayer in order to avert pestilence or famine, to prevent war if possible, or give them victory if war were inevitable; their frequent recognitions of divine deliverance from peril by public thanksgivings, and their constant association of prayer with legal and legislative proceedings, show how close and vital was their belief that God's hand was in all current events no less than in human history. Many of their usages remain as parts of the frame-work of the body politic which the religious sense of this age would regard as sacrilegious to remove or conceal.

But is it not evident that the quick and habitual readiness of our fathers to resort to prayer for deliverance or direction in cases of special public need is greatly diminished? The formal observance of annual fasts and thanksgivings is kept up, in many cases only formal, or perverted to profane uses. But public recognition of dependence on God for blessing, direction, deliverance, in current affairs, is seldom seen in these days. Occasionally, when some great danger impends, as in our civil war, a day of fasting and prayer is proclaimed. This seems eminently proper. But why, to believers in providence and prayer, should these occasions be confined to times of extreme peril? Is it because the general current of prayer in the Christian world bears on its bosom sufficiently the perils and prosperities of Church and State? Is it not, on the other hand, notoriously true that there is a general forgetfulness of these interests in ordinary prayer?

In a government like ours there are many occasions when the concentrated prayers of all believers for the overruling of divine power and wisdom seem highly important and indispensable. Such an occasion is now upon us. Many a man is looking out upon this presidential year with great forebodings and apprehensions. We hear men anxiously saying, "Oh, that this year were safely ended!" The signs of the times betoken great conflicts. The elements of strife are many and complicated. The prizes of paroxysm are enormous. The secret and open ambition of men has terrible power. The attitude of large masses and sections, either through prejudice or ignorance, or party-spirit, renders them excitable and easily manipulated. Religions and nationalities, rebellion against whole-some restraints on moral and sumptuary questions, the antagonisms of labor and capital, the giant power of monopoly, the lawlessness of the worst element of society and the apathy of the best, are some of the grounds of grave anxiety in regard to the fate of the country for the coming year and the near future. Not a small factor in the danger is the general current of prayer in the Christian world bears on its bosom sufficiently the perils and prosperities of Church and State? Is it not, on the other hand, notoriously true that there is a general forgetfulness of these interests in ordinary prayer?

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MESSRS. LETTS, SON & CO., of London (Eng.), 33 King William St., E. C., have commenced the publication of a Complete Series of Maps, illustrating the surface of the globe. These maps, filled with sermons and homiletic hints, incidents, outlines, and Biblical criticism, from leading ministers in Great Britain and this country. It is not wise, then, for the Church to remember this special peril with special prayer? Why not a stated day for it? Why not surround the whole subject with continued prayer? The entire body of the Church is largely responsible for the tone of intelligent piety that shall condemn self-seeking in its ministers and demand only the most spiritual, as well as those otherwise qualified, for their chief pastors. Before Pentecost the disciples could dispute among themselves which should be greatest. We see nothing of the kind afterward. Let the Church pray that her delegates may abide under the baptism of the Holy Ghost throughout the session of the General Conference!

Editorial Items.

A young preacher of exceptional abilities will be glad to take work under a Presiding Elder. He has had several years' successful experience. He has strong and satisfactory recommendations. Address this office.

TICKS is as bright and beautiful as ever in its April number. Spring already blossoms on its pages, and the coming summer gives fragrant evidence of its approach. This illustrated agricultural monthly has no peer in the country.

JAMES MILLER, of New York, reprints in a neat pamphlet the Memorial Discourse of Dr. Orville Dewey on the Life and Writings of Dr. Channing, delivered in New York in 1843, the year following the lamented death of his subject. It is the most discriminating and ablest of all his eulogies.

THE Publishing House of the National Temperance Society, at New York, 38 Beale Street, issues a fine variety of pictorial cards, like Easter and Christmas chromos, with expressive mottoes in the interest of the great reform. They are beautiful and truth bearing.

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ness of the Mormon leaders, and placing on record our earnest protest against the admission of Utah to State sovereignty, were adopted with profoundest heartiness, and motion.

A paper on the insurance of our churches, was referred to the trustee of the Conference.

The committee on Benevolent Operations presented their report, which was adopted.

Voted to adjourn to 7 o'clock p. m.

The minutes were read and approved. The Doxology was sung, and the benediction pronounced by Dr. Studley.

At 7:30 p. m., Bishop Andrews called the Conference to order, and requested Dr. B. K. Pease to conduct the devotional services.

The abstract of the statistics of the Conference was read by the statistical secretary, J. Neal: Total Membership, 28,239 (increase 2,000); Probationers, 2,591 (decrease 50); Baptisms—children 435 (dec. 16); adults 1,030 (inc. 90); Churches, probable value \$185,000 (dec. \$19,900); Parsonages, probable value \$821,450 (inc. \$6,450); Sunday-schools, 230 (inc. 1); Scholars, 34,300 (inc. 941); Officers and Teachers, 4,414 (dec. 29); Volumes in libraries, 86,035 (dec. 1,822); Collections—Preachers' Aid, \$4,243 (inc. \$75); Missions, \$13,533 (inc. \$1,272); W. M. Society, \$1,932 (inc. \$413); Church Extension Society, \$1,089 (inc. \$375); Tract Society, \$257 (dec. \$92); S. S. Union, \$26 (dec. \$19); Freedmen's Aid Society, \$8,002 (inc. \$7,159); Education, \$706 (dec. \$92); American Bible Society, \$337 (dec. \$9); Church Aid, \$3,809 (inc. \$871); Domestic Missions, \$952 (inc. \$135).

L. B. Bates was appointed Conference visitor to the Wesleyan Association.

On motion, the resolutions passed at a previous annual Conference concerning the reception of probationers on trial, were reaffirmed.

Took up the 2d Question, "Who are received on Trial?"

F. T. Ponemeyer, George H. Perkins, Alfred Woods, Edward Higgins, Daniel D. Bragg and James H. Bashford, were severely reprimanded by their quarterly conferences, by the committee of examination and by their presiding elders, and were admitted.

D. McGregor was recommended as the other.

With various facts and interests forbade an election, and his presiding elder had permission to withdraw the application.

The relation of Dr. Wm. R. Clark was changed from effective to supernumerary at his own request; he having stated that he has serious occasion for fearing a return of his old time malady, unless absolute rest be taken.

F. W. Whitcher, Professor of Boston University—Member Harvard University—Cambridge Quarterly Conference—L. T. Townsend, Professor in Theological School—Member of Watertown Quarterly Conference—Nathaniel Fellows, Professor of Moral Science in Vermont Conference Seminary; member of Watertown Quarterly Conference.

George E. Chapman and Charles E. Seaver were both granted a change of relation from effective to supernumerary at their own request.

The Bishop desiring an expression from the Conference concerning the mission character of the People's Church, Boston, and Trinity Church, Lynn, it was voted that they be considered missions, and the Bishop appointees to them as such.

Resolutions of thanks were adopted relating to the kindnesses shown the Conference by the trustees of Grace Church; by the Boston and Albany, and Fitchburg Railroads; by the sexton, and other officers of the Conference and Church, especially to Bishop Andrews.

Took from the table the resolutions of the report on Temperance, and adopted numbers one, two and three.

The missionary appropriations for several churches were announced.

C. H. Hillman moved that our delegates to the General Conference be requested to consider the propriety of recommending to the General Conference such change in the Discipline as shall require non-attending members to report to the pastor at least once in three years as a condition of membership; the motion prevailed.

On motion, the Minutes were read and approved.

The Bishop read the Scripture commission given to the apostles: "Go ye therefore . . . teaching them to observe all things whatsoever I have commanded you, etc." and gave brief words of sharp and kind advice concerning honest treatment of church with their pastors, and pastors with their churches. The Bishop closed his remarks by announcing the transfer of Rev. G. W. Clark to the New Hampshire Conference, and Rev. J. S. Whedon to the N. Y. Conference, and Rev. H. W. Bolton from the East Maine to this Conference; he then read the appointments, after which he pronounced the benediction, and sad and happy hearts went out to sad and happy churches—to see what may be seen, and do what may be done, the coming year.

The following are the list of appointments:

LYNN DISTRICT.

LORAN CROWELL, Presiding Elder.

(P. O. Address, Lynn.)

LYNN—Common Street Church, O. A. Brown; Second Street, A. A. Wright; St. Paul's; David Sherman; Boston Street, C. N. Smith; Maple Street, E. A. Manning; Trinity Mission, Alonso Sanders; Ballardvale, Walter Wilkes; Beverly, Daniel Wait; Byfield, William; Concord, E. W. Merrill; Merrimack and Belvidere, B. Bates; Wal-Mart Street, S. L. Gracie; Chelsea—Wal-Mart Street, C. H. Dill; W. H. Harlow; Bellington, V. A. Cooper; Broadway, C. L. Eastman; Clinton, to be supplied; East Saugus, H. J. Fox; Saugus to be supplied; Essex, to be supplied; Groveland, E. A. Pickles; Ipswich, F. M. Vinton; Gloucester, E. M. Street Church, G. F. Eaton; Riverdale, N. H. Martin; Bay View, John Peter Johnson; Lynn, Samuel M. Mather; S. J. Maylewood; S. L. Roden; Medford, T. C. Watkins; Melrose, William Butler; Marblehead, J. W. Dearborn; Nahant, E. M. Wright; Newburyport—Washington Street, C. H. Dill; W. H. Harlow; Bellington, V. A. Cooper; Broadway, C. L. Eastman; Clinton, to be supplied; East Saugus, H. J. 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The Family.

THE VISION.

I sat within my glad home, and round about
Four children in their merriment, and happy
noises made;
Beside me sat their mother in her loveliness
and light,
I ne'er saw any like her, save in some vision
bright.

It was in life's young morning that our hearts
together grew,
Beneath the sparkling sunlight, and in its
steeping dew;
And the sorrows and the joys of a twelve-
years' changeable life
Had drawn more closely to me my own, my
blessed wife.

Then at our door One knocked, and we rose
to let him in.
For the night was wild and stormy, and to
turn His thence were sin;
With a "Peace be to this household," His
shelters He blesst,
And sat Him down amongst us like some ex-
pected guest.

The children's noise was hushed, the mother
softly spoke,
And my spirit thrilled with the
thoughts in which me wok;
For it seemed like other days within my mem-
ory stored,
Like Manue's tented plain, or Emmaus' even-
ing board.

His form was veiled from us, His mantle was
not raised,
But we felt not eyes of tenderness and love
upon us gazed; His
lips we saw not moving, but a deep and
inward tone
Spake like thunder's distant voices unto each
of us alone.

"Full often we have called Me, and bid Me to
your home,
And I have listened to your words, and at
your voices am con-

and now My voice is strange to you, and
Wherefore art Thou here?

Your throbbing hearts are asking, with strug-
gling hope and fear.

"It was My love which shielded your helpless
infant days,
It was My care which guided you through all
life's dangerous ways.

I joined your hearts together, I blessed your
marriage vow,

Then trust and be not fearful, though My
ways seem bitter now."

We spoke no word of answer, nor said He
any more,
But as one about to leave us, He passed to the
door, Then ere He crossed the threshold, He beck-
oned with His hand
That she who sat beside me should come at
His command.

Then rose that wife and mother and went into
the night,
She followed at His bidding, and was hidden
from our sight;

And though my heart was breaking, I strove
not to be boyish.

For I saw His hands were pierced, and thorns
had torn His brow.

BISHOP S. WILBERFORCE, in Macmillan's Mag-
azine.

A TEA PARTY AND WHAT CAME OF IT.

BY FRANCES J. DYER.

The gathering was at the suburban
residence of the editor of a leading
religious journal in Boston. Among the
table furnishings was a delicate article
of Tokio ware which led to an

animated discussion of the Japanese
people and of the missionary work
which is being prosecuted there.

One of the guests, who, like the
disciples of old could but speak the
things which she had seen and heard,
related a few incidents that had come
to her knowledge through letters from
friends residing in the "sunrise kingdom." She closed her remarks by saying, "I would rather have a share in the present unfolding of the Japanese empire than to attain the highest literary and social distinction here in America."

The conversation drifted on to other
topics, the pleasant evening drew to a close, and the guests dispersed,
all unconscious that mighty influences
had been set in motion which changed
the current of more than one life in
that little circle. Two of them, like
Mary of blessed memory, "kept all
these things and pondered them in their
hearts." Neither of them were young,
and both had passed beyond the age
when girls are supposed to dream
dreams and see visions. And yet
they were not without their visions,
these two thoughtful women, but
"their dreamland was the kingdom of heaven."

For years each had endeavored,
in no limited or humble sphere,
to hasten the coming of that
kingdom which is "righteousness,
and peace, and joy in the Holy Ghost,"
but suddenly its boundaries became
strangely enlarged to their mental
view. The earnest words of a mere
acquaintance, casually dropped amid
the indifferent utterances of social
intercourse, had stirred memories of
girlish ambitions. Time was when
one of them had fondly hoped to follow
the footsteps of Harriet Newell
to a martyr's grave in some lonely
land. Instead of this, her life had
teemed with home activities, and over-
flowed with ministry to a multitude
close at hand. It seemed too late to
go back and find the path she had
missed in those early days, but the
old longings once aroused were not
easily quieted. She was haunted by
the fear of losing, for a second time,
the opportunities she had once
slighted.

A few weeks later there was a
large missionary gathering held in a
neighboring city. Uncertain whether
it was best to attend, she went to
her room, and kneeling down, simply
asked the Lord to direct her steps.
Opening the Bible these words first
met her eyes: "Arise, go into the
city, and it shall be told thee what
thou must do." Believing that the
message was no less to her than to
Paul, she started for the meeting.
Here her impressions were greatly

deepened, and she resolved, then and
there, to offer herself as a missionary.
At the close of the exercises, the
president of the society started to
leave the church, but returning to the
desk for some forgotten article, passed
out another way, which carried her
by the place where this young woman
stood. Without the slightest knowl-
edge of the conflict going on in her
mind, the elder lady suddenly paused,
and, laying a hand upon the shoulder
of the younger, said earnestly, "My
dear girl, why don't you give yourself
to this work?" The reply came qui-
etly and firmly, "I have decided to
do so." The woman was scarcely
less astonished than was poor Rhoda
on the night when Peter presented
himself at the gate, although they
had been praying all the evening for
his deliverance. That president and
her co-workers had been asking the
Lord for weeks to incline the heart of
some one to go to Japan, and lo!
when the candidate appears, they are
all amazed.

Meantime the other soul which had
been stirred by that tea-table talk,
was being led by a far different exper-
ience, but by the same divine guid-
ance, to a similar decision. A few
weeks later they stood before an as-
sembly of friends, each pledged to
her chosen work in the world's broad
harvest-field. Not side by side were
they to sow the seed, but, separated
by a third of the earth's circumference,
each took her place in the Master's vineyard.
One, after eight months of
rarely consecrated service in Ja-
pan wherein the burden of her prayer
was the constant cry, "Lord, give me
souls in this land!" has been trans-
ferred into the heavenly vineyard,
into which she had an abundant en-
trance. The other is patiently planting
in the Ottoman Empire those seeds of
eternal truth whose fruitage will be
for the healing of the nation.

Nor is this all. Once again the sto-
ry of these two young women, and of
others no less Christ-like, was given
to an audience of one, and to-day another
pair of girlish feet stand upon the
deck of an eastward-bound steamer,
to carry the message which the an-
gels sung one morning over the Ju-
dean hills, to her sisters living in the
land which gave their Saviour birth.

"A word spoken in season how
good it is!" "Out of the abundance
of the heart the mouth speaketh."

"Let your speech be always with
grace." These and other words of
Holy Writ crowd into the mind while
thinking upon this outgrowth of a
single hour's conversation. These
glimpses into heart history are not
given to those who waste their breath
in sinful scandal, or even in utterances
that are merely weak and not wicked,
but to the Christian women of Amer-
ica, who realize that the gift of speech,
like every other talent entrusted to us
by our Lord, is to be used for Him.
While lives are pleading in such mute
eloquence, can we afford to let our
lips be closed and our tongues be silent?
Nay, more, can we afford to let lighter
interests monopolize our conversation,
when some chance word of ours may turn the current of a hu-
man life into streams of blessing too
broad and deep for finite measuring?

O COMRADE, ON THE PLAIN!

BY KATE SUMNER BURR.

O comrade, on the plain
Of life's fierce battle gory,
Look up amid thy pain,
Think, heaven lies just before thee.

List, comrade, far away
The note of triumph ringing;
Our Captain wins the day,
"All hail!" brave hearts are singing.

Dear comrade, rest thou now,
Pass through the open portal,
A crown upon thy brow,
And thou a bright immortal.

SUNDAY AMONG THE FREEDMEN.

BY MRS. JULIA HUNT MOREHOUSE.

It was three years after the war.
We were two sisters sent out by the
Freemend's Aid Society as teachers,
and in a small way missionaries, to
the freedmen of Sumter, S. C. Of
course we went to their church, for
though in a "whole city full" of
white people, we were as far from
any white companionship, or even
acquaintance, as though we had been
in the centre of Africa.

Only once did we venture into a
white church, and then we were hon-
ored by a special paragraph patched
on to the sermon, like a piece of
new cloth upon an old garment, full
of snappish hate against our dead
Lincoln and all his humble followers
in darkey-loving. It was really the
only fresh heartful idea in a well-
worn discourse.

Of colored churches there were
two — the "Baptist" and Methodist
Episcopal — the latter the older and
more "powerful" institution. With
the Methodist brethren our lot was
cast. One Sunday shall serve as a
sample of many.

It was a lovely morning in early

spring. The little city lay dozing in
the soft air. Not a hill anywhere for
ten miles around — only the near
background of swampy woods with
the long gray moss swinging lazily in
the wind. We sit reading in the
thick shade of our shining oak and
mock-orange trees till the tinkle of
the ambitious little church bell warns
us that nine o'clock and Sunday-
school are near. Before we are
ready, our yard is half full of little
black children, wearing incongruous
costumes of all sizes and colors. One
tiny fellow, black as Erebus, is the
proud owner of two hats; so he
wears one and carries the other,
changing occasionally. They are
perched upon the fence and edges of
the piazza, silent and respectful; and
so are they always through the long,
long services.

As we come out and say good
morning, every girl drops a quaint,
stiff "cursey" and every boy lifts
his torn straw hat as gracefully as a
prince. Many bring beautiful wild
flowers which they hand us, and then
fall quietly behind, never lessening
the distance between us, and thus
they follow over the soft, warm sand
to "the church," just on the out-
skirts of the town. It is a very long,
narrow building, formerly a soldiers'
barracks; now, by means of a movable
partition, serving both for school-
house and church. There is a centre
aisle, and two rows of rough seats;
an altar rail at one end, an unainted
board pulpit, and behind it a large
picture of Mr. Lincoln. Not a child
but knows that picture and its story,
so much so that the white people
seemingly said they were taught to
worship it.

As we enter, the building is half
full of children, with a good sprinkling
of older people, enough to make
a Bible class for the younger sister,
while the elder is general superin-
tendent and teacher of the children.
When all are quiet, we sing two or
three pieces — they would be glad to
sing all day — and then they sing:
Looking straight before them, solemn
and eager, each generous mouth
stretched to its widest, and pouring
forth a perfect Niagara of noise!
The exhortation over, some brother
"raises" a tune — some strange,
wild, negro melody which will sing
itself all day, there are so many
verses — and at this signal the breth-
ren in the altar begin a shaking and
swinging of clasped hands among
themselves, while the unconvinced
rush forward for prayers. They fill
all the space in front of the altar,
falling prone upon the floor — a sob-
bing, writhing, screeching mass of
humanity.

Soon a woman rises with a cry of
triumph, and begins what they call
"shouting," which is merely a graceful
sort of dance, keeping time with
body and feet to the singing as she
moves back and forth in the aisle.
Exhausted, she at last loses her
strength and falls in a happy trance.
Many others rise meanwhile, profess
themselves saved, and are rather
carelessly received into the class by
the officials by a ceremony of simple
hand-shaking.

This service is followed immedi-
ately by a novel class-meeting, dur-
ing which the whole congregation re-
mains, all the altar brethren acting
as leaders. Each takes two or three
seats, passes in front of his members
and speaks in a low tone to each one,
hearing their testimony and replying
so as scarcely to be intelligible to the
next person. This expedites matters,
we see, where we have a model class-
meeting composed of a whole church.

By this time it is at least two
o'clock. We disperse for dinner,
and the more devout return in the
evening for still another service, often
prolonged till midnight.

Such is Sunday among the freed-
men, such their earnest devotion,
their simple zeal. Truth compels us
to admit that it is usually followed by
ignorant wickedness. It has been
bred in the bone by slavery. We
never in the South met but one colored
man who did not profess to be a
Christian; we knew few who did not
love liquor, who would not falsify,
who would not steal, even from their
best friends. An old lame negro
who saved and brought in wood for
the teachers, used to stand in our
door and talk religion very devoutly
and earnestly. But one day, passing
through the back room, a rich fruit
cake, fresh from a Northern box,
proved too much for his fidelity, and
we suspected the inmates of his cabin
had an appendix to their hoe-eake
that night for supper.

This last propensity, let us hope,
will die out with the generation who
were slaves; and yet when did they
ever have greater temptation to col-
lect their own wages from mireless
and faithless white masters than
now?

A man who is very rich now was very
poor when he was a boy. When asked
how he got his riches, he replied: "My
father taught me never to play till all
my work for the day was finished, and
never to spend money till I had earned
it. If I did not half an hour's work
to do a day, I must do it after the
work was done. I was allowed to play
early formed the habit of doing every-
thing in its time, and it soon became
perfectly easy to do so. It is to this
habit that I now owe my prosperity."

SORROW'S COMING.

BY ELLA C. G. PAGE.

As dusky evening shadows were waxing cool
and late,
A hand knocked at my doorway. I opened the
portal straight,
And close beside the threshold, a shape erect
and tall
Stood in a sable garment close wrapping like
a pall.

"Who art thou?" spoke I, wondering.
"Midway the shadow replied, —

"Mankind have named me Sorrow, but in
heaven's arches wide
Beyond the pearly gateway a different name I
bear;

Say, wilt thou ope the doorway thy home with
me to share?"

"Ah no," replied I, shuddering, "no sorrow,
guest for me!"

Then fast I closed the portal, and drew in
bolting three.

Once more the shape entreated: "I hold
within my hand

Sweet flowers, pale and waxen; for those that
understand

To mysteries I whisper, bright crowns their
cups shall be."

"Ah no," replied I trembling, "no sorrow,
crown for me."

The third time spake the presence. As morn-
ing's crimson dyes

Shone o'er the dusky hilltops, he said with
rev'rent guise,

"The Master sent me to thee, and wilt thou
bid me wait?"

No longer hesitating I rose to greet him
straight,

And open flung my doorway. I felt a chill
like death;

Then gazed to see him enter, with almost
bated breath.

Lo! the form that seemed a demon in the ta-
per's fading light,

In the morning's crimson glory was an angel
pure and bright.

The Little Folks.

SAMMY'S MORNING WALK.

One cool morning in the fall, when he
was about four years old, he slept very
late, and when he awoke he seemed to
be alone in the house. To tell the truth,
it was so late that all the other children
had gone to school, and his mother was
out behind the shed hanging out clothes,
while all over the uncarpeted floor
the regular tapping of many feet in-
creases as the tide of feeling rises.

The exhortation over, some brother
"raises" a tune — some strange,
wild, negro melody which will sing
itself all day, there are so many
verses — and at this signal the breth-
ren in the altar begin a shaking and
swinging of clasped hands among
themselves, while the unconvinced
rush forward for prayers. They fill
all the space in front of the altar,
falling prone upon the floor — a sob-
bing, writhing, screeching mass of
humanity.

Rising in the desk, with tears streaming down his cheeks, hands
chopping the air, and body swaying to and fro, he pours forth for twenty minutes a perfect torrent of frenzied, pathetic appeal. In a few moments the whole congregation is moved like a forest under a strong wind. With elbows upon their knees, and faces rapt and intense, the people rock back and forth in unison with the speaker, while all over the uncarpeted floor the regular tapping of many feet increases as the tide of feeling rises.

As we enter, the building is half full of children, with a good sprinkling of older people, enough to make a Bible class for the younger sister, while the elder is general superintendant and teacher of the children. When all are quiet, we sing two or three pieces — they would be glad to sing all day, there are so many verses — and at this signal the brethren in the altar begin a shaking and swinging of clasped hands among themselves, while the unconvinced rush forward for prayers. They fill all the space in front of the altar, falling prone upon the floor — a sobbing, writhing, screeching mass of humanity.

As we enter, the building is half full of children, with a good sprinkling of older people, enough to make a Bible class for the younger sister, while the elder is general superintendant and teacher of the children. When all are quiet, we sing two or three pieces — they would be glad to sing all day, there are so many verses — and at this signal the brethren in the altar begin a shaking and swinging

ZION'S HERALD, THURSDAY, APRIL 15, 1880.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Auburndale. — The enterprising Lasell Seminary very cordially invited the members of the New England Conference to visit that finely-located institution, enjoy its hospitality, and behold its work. It was a matter of special regret that the invitation through the agency of business could not be accepted.

Newton Centre. — A new church is being erected to be completed in June. The enterprise was inaugurated by a bequest of \$1,000 from the late Marshall Rice, esq., and a lot of land from Hon. Alden Spear.

Saxtons River. — The new church now in process of erection is an admirable adaptation to meet the pressing wants of our church here.

Uxbridge. — Eight have been recently baptized, one received in full and twenty-one on probation. During the year 18 have joined in full and 27 on probation. Sixty volumes have been added to the library, and about \$7,000 to the church property.

Reading. — The pastor has just closed a very prosperous three years' term. A public farewell meeting was recently held, at which speeches were made by the two Congregational pastors. Music was provided, and a generous present of greenbacks was tendered the pastor.

Newburyport, Purchase Street. — A pleasant social gathering was recently enjoyed, at which several nice presents were made and a warm desire expressed for his return.

Monsour. — The church edifice will immediately undergo remodeling, repairing, and refurnishing. The past year has shown a net increase of 22. The return of the pastor is wanted next year.

Springfield, State Street. — The brethren so fully enjoyed raising \$14,000 of their debt that they did not rest till they had raised and presented Bro. Perrin with two \$20 gold pieces, slight tokens of their affection. The concert has a noble courage. The Easter concert was so much enjoyed that its repetition was desired. During the past year thirty have joined on probation, and thirty in full and by letter.

Southwick. — Extra meetings have been held all the year, and 34 have joined on probation. Others will come.

Northampton. — The entire debt of \$4,704 is paid. Glory to God! The human instrument is the pastor, Rev. W. E. Knox, with a faithful band of brethren.

North Prescott. — Large additions to the church and congregation have crowned the year.

Conway. — The entire debt is now provided for, and the pastor is earnestly desired next year.

NEW HAMPSHIRE.

Derry. — "W. W. S." writes: "I would suggest that if the managers of the Church Extension Society of our Church mean by those blue crosses on their map to signalize relief, they have chosen the wrong color. Let it be golden, for a church in debt, or a society without an edifice, carries a very heavy and blue cross, while help means sunshine; the gleam of gold, 'beauty for ashes.' For instance, the society here in Derry was decidedly blue in tint when we came on the ground to assume its pastorate two years since; but last fall, by the suggestion of Elder Pike, we made application to the above society for assistance, and they granted us \$300 on condition that we would clear off the whole debt. We determined to make the effort. The brethren lifted to their utmost, and personal friends of Rev. Rufus Tilton, who were reached through his energy, gave liberally, and the thing is at last accomplished. Heartiest thanks to all who have aided in the good work! May God grant that the removal of this financial incumbrance may be followed by abundant spiritual blessings! Jubilate!"

Auburn. — "J. E. P." writes in warm commendation of the beloved pastor of our church in this place, who completes the prescribed term of ministration, at the approaching Conference. His zeal and faithfulness, his daily walk and conversation, and his devotion to all the different phases of Christian work and moral reform have greatly endeared him to the society and people.

Glenning. — Rev. J. Thurston, Methodist pastor at Ellington, had had a good year, and his people earnestly desire his return. A correspondent writes: "He is a cultured and genial gentleman, an able speaker, and an earnest worker in the cause of Christ. He will be gladly welcomed back by his congregation."

There are about 85 students in attendance this term at the Conference Seminary. We regret to learn that A. B. Wyatt, secretary of the trustees of the Seminary, has for several months been in feeble health. President Quincy continues popular.

The Methodists of Ellington occupied their improved audience-room for the first time on Sunday, March 21. Great improvements have been made in the church, kitchen, and addition of a wood and coal room. The Ladies' Circle in connection with this church is very efficient. They pay one hundred dollars a year towards liquidating the debt, and have paid for the improvements mentioned above, and will help pay the current expenses.

By the aid of the city a fine bell of more than two thousand pounds' weight has been put in our bell tower; so we boast of the only Methodist bell in this godly city. And in case of a fire it calls for water just as loudly as if it were a Baptist bell.

J. W. FULTON.

Died, in Cherry Valley, Feb. 27, 1880,

Miss HARRIET SOUTHPAGE, aged 84 years.

Sister Southgate never omitted

church, but always manifested great respect for, and interest in, the means of grace.

Her last words when told that she was dying were, "If He is ready to take me I am ready to go."

She had been permitted to live a ripe old age.

She was born on the last Sunday in February, 1795 (a year that had five Sundays in February), and died on her twenty-first birthday (the fifth Sunday in February, 1880), having seen two years in which there were five Sundays in that month.

Her trust was in Him who promised

"never to leave nor forsake" her.

J. W. FULTON.

Died, in East Douglas, March 11,

ELLA LEACH, aged 10 years and 10 months.

About six months before her death she gave evidence of conversion. She loved her Bible and prayer. It seemed her constant desire and aim to please Jesus. She was cheerful and pleasant. She loved the Sabbath-school, and was always present unless prevented by sickness.

W. O.

ELIZA S. (MONSON) HOLT, wife of Wm. J. Holt, of Newport, R. I., departed this life Feb. 27, 1880, in the 73d year of her age.

This sainted woman was the daughter of Christian parents, and was carefully trained in the faith of the Seventh Day Baptists. She was a pupil, and afterwards a convert, of the late Rev. Daniel Webb, of sacred memory, under whose preaching and pastoral labors she became attached to the Methodist doctrines and practices to which she adhered until death. Fifty-four years ago she joined the Marlboro' Street M. E. Church, in this city, and became at once an active worker in the Christian ranks. Her spirit was not of the kind to rest on her arms while others won the battle; so some twenty-five years ago, in company with her husband, she engaged with a few others in establishing a mission in the south part of this city, now known as the Thames Street M. E. Church, of which she was a member when she died. Her home was always a home for the Methodist minister, and many who read these lines will remember her bountiful hospitality. She was a remarkable mother; children and grandchildren will never forget the lessons of wisdom that fell from her lips, nor the deeds of kindness she showed. Over fifty years she lived with the husband of her youth, respected and beloved by all. In her last sickness, which was long and painful, she showed great fortitude and patience; not a sigh escaped her lips, not a murmur uttered. She often conversed with her husband and children about her prospects of heaven; and the faith that had sustained her through the trials of life was sufficient in death.

Her sorrow-stricken husband still re-

mains, to counsel and aid the church for which he has already sacrificed so much. May he find comfort in his affliction in the consolations of that grace which has always sustained him.

O. H. FERNALD.

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CHARLES STOKES.

THOMAS J. BERRY died in Greenleaf,

N. H., Jan. 23, 1880, aged 74 years.

For many years Brother Berry was a

prominent member in the M. E. Church

here, and did faithful work as trustee

and recording steward until he entered,

after a brief sickness, into that rest and

better life of which he loved to hear and

were read by E. H. Thompson. Rev. O. H. Jasper, D. D., delivered an address. A poem was read by F. L. Owen, esq. A handsome purse of gold was presented by Rev. J. M. Dutton. A speech of thanks for the recipients was made by Rev. N. F. Tilden. All passed off excellently, and the hearts of the venerable couple swelled with gratitude toward their friends.

Rev. E. Bradford, who is just closing his

work as pastor of the M. E. Church of Milford, has cause to feel that his labors have been appreciated. On a recent evening, he was invited to the vestry with his family. A large gathering was present. Refreshments were served, the band furnished music, and speeches were made by leading men in the different churches. A number of sealed envelopes were placed in Mr. Bradford's hands, which were found to contain cash to the amount of \$105.50. He also received an armful of books and many other nice presents. The people of Milford have done nobly, and deserve one of the best of pastors.

C. J. CLARK, Secretary.

Kennebunkport.

The York County Inde-

pendent contains a very interesting notice of the "silver wedding" of Rev. Benjamin Freeman and wife, which was celebrated on the 25th ult., at the parsonage, by a large and joyous gathering of friends from abroad and members of the different societies of K. and Cape Porpoise. Prayer was offered by Rev. Dr. Chase, of the Baptist Church, and an original poem, written for the occasion, was read by him, which elicited hearty applause. The singing was pronounced to be "super-excellent." Numerous presents of silver ware and "blond dollars," as well as articles of household goods, were left with Brother F. and wife as more substantial tokens of esteem. Both have endeared themselves not only to their own church but to the community at large by the urbanity of their manners and their courteous Christian character.

Portland.

— Congress Street Church has

been struggling under the incubus of a some-

what formidable debt ever since the erection

of its new church edifice in 1866. Heroic ef-

forts have been made at times to reduce the

debt; but hard times have seemed to com-

pel a relaxation of effort, the interest has

grown to manifold proportions again.

During the last year Rev. W. M. Sterling's

pastorate, he inaugurated a scheme for pay-

ing one thousand dollars a year for four suc-

cessive years. The debt at that time had cre-

eped up again to between seven and eight

thousand dollars. A competent committee

was appointed who secured subscriptions to

the amount of four thousand dollars, to be

paid in annual installments, with interest.

The first year the thousand dollars was paid

promptly. Last year considerably more than

a thousand dollars was paid, and also quite

an amount was raised to pay off several thou-

sand dollars of the debt.

Both hard times and a

relaxation of effort

have been responsible for the growth of the

debt.

W. H. S.

W

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 6.

Rear Admiral Thatcher, U. S. N., died in this city on Monday, at the age of 73.

The *Pall Mall Gazette* estimates that the next House of Commons will consist of 317 Liberals, 271 Conservatives, and 63 Home Rulers.

The seventieth birthday of Rev. James Freeman Clarke was pleasantly commemorated at his church in this city last evening.

Mr. Dawes spoke in the Senate yesterday in opposition to the Ute Treaty bill. In the House, Mr. Springer, while defending himself from a charge of corruption, implicated Mr. Tilden in a conspiracy to count out Mr. Washburn as a member of the House and seat Mr. Donnelly in his stead.

Wednesday, April 7.

Property valued at \$166,000 was burned yesterday at Minneapolis.

Johnson C. Whi taker, a colored cadet at West Point, was on Monday night attacked in his room by masked men supposed to be cadets and brutally maltreated.

The mayor of Baltimore has vetoed the resolution adopted by the city council for the erection of a Confederate memorial monument in one of the public squares of that city.

Prince Bismarck yesterday tendered his resignation as chancellor of the German empire, on account of a defeat of his bill imposing imperial stamp duties, by the vote in the Bundesthath.

The night express over the Boston and Albany via Springfield was partially wrecked early Tuesday morning, near Meriden, Conn. No one was seriously injured.

In the U. S. Circuit Court at Rutland, Vt., a decree has been ordered in the celebrated Estey-Burlett organ suit, awarding Burlett the sum of \$161,011.71 for infringement of plaintiff's patent. The defendants will appeal to the U. S. Supreme Court.

The Senate had under consideration yesterday a bill which gives non-commissioned officers who have served thirty-five years three-quarters of their pay as a pension for the remainder of their lives.

Thursday, April 8.

The corner-stone of the Channing Memorial church was laid in Newport yesterday, with appropriate ceremonies. Channing memorial services were held in various parts of this country and in England.

The Rhode Island election occurred yesterday. No choice of governor by the people was made, but the legislature is largely Republican.

Bismarck's resignation has not been accepted.

The amount of deposits in Massachusetts savings banks Oct. 31, 1879, was nearly three and a half millions less than at the same date in 1878, according to the Commissioners' report just published.

Counterfeit \$5 gold pieces are in circulation.

The Senate is engaged with the Indian question. In the House the Army Appropriation bill is under discussion in committee of the whole.

Friday, April 9.

A fire in Dixon, Ill., on Wednesday, destroyed property valued at \$200,000; two men were killed and six injured.

The corner-stone of the new Y. M. C. Association building in Lynn was laid yesterday with appropriate ceremonies; it will cost, including the land, \$55,000.

Benedict & Burnham's watch factory was burned at Waterbury, Conn., yesterday; loss \$75,000.

Eighteen hundred English colliers are on a strike.

The estimated population of this city is 381,045; and of this State, 1,760,000.

Saturday, April 10.

A British steamer has been sunk by a collision in the Danube. Eleven passengers and five of the crew were drowned.

A Peruvian victory is reported at Moquega. The Chilian lost 1,300 men.

The investigation in the case of the outrage committed upon the colored card whittaker, began at West Point yesterday.

The twelfth anniversary of the Society for the Prevention of Cruelty to Animals was held in this city last evening. The programme included the presentation of prizes by the governor, address and music.

General Grant visited Mobile yesterday.

Monday, April 11.

Demonstrations in favor of Gladstone as the next Premier in England are daily increasing.

The friends of Francis Murphy, the temperance lecturer, have given to him a furnished house in Philadelphia, said to be worth \$40,000.

Seven hundred men, women, and children have been sacrificed in Burmah to appease the wrath of the gods and save the king's life.

Hundreds of people are dying in Armenia of starvation.

A bitter political debate over the Army bill began in the House Saturday.

The U. S. Treasurer insists that all national banks shall deposit with him one-third of their capital in limited U. S. bonds.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.
Boston Preachers' Meeting.—Rev. Dr. Bush, of Texas, addressed the meeting upon the interests of that promising State. A collection was taken to pay Bishop Haven's subscription for the Austin church. Addresses were also made by Drs. Draffen and Thayer.

Mellrose.—Dr. Butler made a grand impression last Sabbath on a fine audience.

Newton.—The new pastor, Dr. Studley, was warmly welcomed by a large audience, and made a most admirable impression last Sabbath.

Newburyport, Purchase Street.—The former pastor left the society in a very harmonious condition. A welcome hymn, published in the last *HERALD*, was sung during the service last Sabbath. The people gave the new pastor, Bro. Silverthorne, the most enthusiastic reception of his ministry.

Spencer.—Rev. A. F. Herrick and his sister, Mrs. W. Silverthorne, left on Monday last for California, to visit their aged mother, now 86 years of age—a warm-hearted Methodist of sixty years' standing.

Byfield.—On the last Sabbath of Bro. Notage's three years' term, twelve persons were baptized, eight of whom represent four generations of the Kent family, the oldest of whom, James Kent and wife, were aged 90 and 86 years.

Salem, Lafayette Street.—One of the most estimable and useful of Christian women,

Mrs. James F. Almy, was buried on Tuesday last week. Drs. Steele and Dorchester and Bro. G. L. Colyer bore ample testimony to the beauty and strength of her character, and her earnest and steadfast faith. Bro. Almy has the sympathy of a great many friends.

Springfield, Trinity.—Brother Wagner suffered severely from a blow from a window-blind, but was able to be at Conference the last part of the week.

Ringgold Street.—This mission has flourished greatly during several years under the care and labors of Trinity Church. Measures are now being undertaken for its independent management. Their former West Springfield mission is already a flourishing charge.

State Street.—The pudding supper in twenty different kinds is the novelty of the season.

Westfield.—During the three years of Bro. Gracey's pastorate 63 members were added from probation and 32 by letter. Sixty have removed by certificate and 16 by death. The present membership, including probationers, is 552. There is general regret at his departure.

Wednesday, April 7.

Property valued at \$166,000 was burned yesterday at Minneapolis.

Johnson C. Whi taker, a colored cadet at West Point, was on Monday night attacked in his room by masked men supposed to be cadets and brutally maltreated.

The mayor of Baltimore has vetoed the resolution adopted by the city council for the erection of a Confederate memorial monument in one of the public squares of that city.

Prince Bismarck yesterday tendered his resignation as chancellor of the German empire, on account of a defeat of his bill imposing imperial stamp duties, by the vote in the Bundesthath.

The night express over the Boston and Albany via Springfield was partially wrecked early Tuesday morning, near Meriden, Conn. No one was seriously injured.

In the U. S. Circuit Court at Rutland, Vt., a decree has been ordered in the celebrated Estey-Burlett organ suit, awarding Burlett the sum of \$161,011.71 for infringement of plaintiff's patent. The defendants will appeal to the U. S. Supreme Court.

The Senate had under consideration yesterday a bill which gives non-commissioned officers who have served thirty-five years three-quarters of their pay as a pension for the remainder of their lives.

Thursday, April 8.

The corner-stone of the Channing Memorial church was laid in Newport yesterday, with appropriate ceremonies. Channing memorial services were held in various parts of this country and in England.

The Rhode Island election occurred yesterday. No choice of governor by the people was made, but the legislature is largely Republican.

Bismarck's resignation has not been accepted.

The amount of deposits in Massachusetts savings banks Oct. 31, 1879, was nearly three and a half millions less than at the same date in 1878, according to the Commissioners' report just published.

Counterfeit \$5 gold pieces are in circulation.

The Senate is engaged with the Indian question. In the House the Army Appropriation bill is under discussion in committee of the whole.

Friday, April 9.

A fire in Dixon, Ill., on Wednesday, destroyed property valued at \$200,000; two men were killed and six injured.

The corner-stone of the new Y. M. C. Association building in Lynn was laid yesterday with appropriate ceremonies; it will cost, including the land, \$55,000.

Benedict & Burnham's watch factory was burned at Waterbury, Conn., yesterday; loss \$75,000.

Eighteen hundred English colliers are on a strike.

The estimated population of this city is 381,045; and of this State, 1,760,000.

Saturday, April 10.

A British steamer has been sunk by a collision in the Danube. Eleven passengers and five of the crew were drowned.

A Peruvian victory is reported at Moquega. The Chilian lost 1,300 men.

The investigation in the case of the outrage committed upon the colored card whittaker, began at West Point yesterday.

The twelfth anniversary of the Society for the Prevention of Cruelty to Animals was held in this city last evening. The programme included the presentation of prizes by the governor, address and music.

General Grant visited Mobile yesterday.

Monday, April 11.

Demonstrations in favor of Gladstone as the next Premier in England are daily increasing.

The friends of Francis Murphy, the temperance lecturer, have given to him a furnished house in Philadelphia, said to be worth \$40,000.

Seven hundred men, women, and children have been sacrificed in Burmah to appease the wrath of the gods and save the king's life.

Hundreds of people are dying in Armenia of starvation.

A bitter political debate over the Army bill began in the House Saturday.

The U. S. Treasurer insists that all national banks shall deposit with him one-third of their capital in limited U. S. bonds.

Brother Phillips will enter upon his second year under very favorable circumstances.

SHIRES.

Brooklyn.—For four evenings last week a discussion on "Man's Immortality" was waged at Brooklyn between Revs. E. B. Fletcher and Jared Whitman, the latter taking the materialistic side. The friends of immortality began to despair, and quite an extensive work was accomplished among them; Miss Knowles then returned, and at our church the power of the Lord was manifested in the conversion of some of the best fruit of this harvest season. During the year there have been additions to the churches to the number of nearly, if not quite, one hundred and fifty. We have taken into the Methodist church seventy-seven. I would do injustice to a brother, should I close this notice without mention of one to whom, through the grace of God, we owe very much of our success. Captain G. Morton, a retired naval officer, who experienced an almost Pauline conversion two years ago, and whose zeal has hardly known bounds, has been a host. May the Lord spare him long for the work!

O. S. B.

Brother C. Wedgworth, of Milton, has been called to mourn the death of his excellent wife. She died March 2, and was buried on Saturday, the 5th, by Presiding Elder Granger—the funeral services taking the place of the regular quarterly meeting of that afternoon.

The Craftsbury charge is in a good condition. The members are growing in grace, and the Sunday-school is flourishing finely.

The last quarterly meeting was an occasion of marked interest. During the year nine have been received on probation, seven baptized and seven young persons of much promise received into full membership. The quarterly conference unanimously requested the return of Brother A. M. Wheeler to that pastorate for the third year. He is deservedly popular.

The parsonage at Barnard was burglarized a few evenings since, but no harm was done.

It proved to be a party of the friends of Brother C. P. Flanders, who, taking advantage of his absence, filled the house to the number of eighty or more, to express their esteem for their pastor who is closing his third year among them. They left abundant tokens of good-will.

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